ter comes to pass no less by the law of the world (its spermatic or plastic nature) than winter and summer doth.

xxviii. We do not deny it to be possible, but that some in all ages might have entertained such an Atheistical conceit as this, that the original of this whole mundane system was from one artificial, orderly, and methodical, but senseless nature lodged in the matter ; but we cannot trace the footsteps of this doctrine any where so much as among the Stoics, to which sect Seneca, who speaks so waveringly arid ilncertainly in this point (whether the world were an animal or a plant), belonged. And, indeed, divers learned^ men have suspected, that even the Zenonian and Heraclitic Deity itself, was no other than such a plastic nature or spermatic principle in the universe, asm the seeds of vegetables and animals" doth frame their respective bodies orderly and artificially. Nor can it be denied, but that there hath been just cause given for such a suspicion ; forasmuch as the, best of Stoics, sometimes confounding God with nature, seemed to make him nothing but an artificial fire, orderly and methodically proceeding to generation. And it was familiar with them, as Laertius[a] tells us, to call God *(rirf£p[iaTucov |oyov TOV* /cooTjuov, the spermatic reason, or form of the world. — Nevertheless, because Zeno[b] and others of the chief Stoical doctors did also many times assert, that there was *$v<rtg votpa* icai Xoyi/cr), a rational and intellectual nature (anfd therefore not a plastic principle only) in the matter of the universe; as, likewise, that the whole

[a] Lib. vii. segm. 136. p. 450.
[b] Tide Diog. Laert. lib. vii. p. 148. p. 459-